EAST WEST 東西報

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Our gal in Saigon-- finds a deluding calm

KATHRYN FONG

(ED. NOTE: Katheryn Fong, a graduate student from San Francisco studying International Relations in Taipei, visited Saigon during a semester break. The following article is the first of a three-part report to East/West on that trip.)

SAIGON

If a visitor to this capital of South Vietnam could see beyond the rolls of barbed wire and sandbags surrounding most buildings, machinegun bunkers at every entrance to any politically affiliated office, and the ever-present armed soldier on every street corner; then perhaps he would notice that Saigon must have been a very beautiful city at one time.

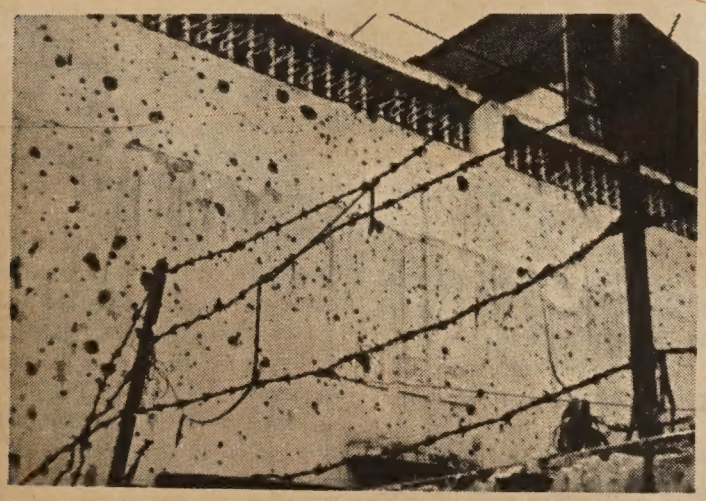
With its narrow, tree-lined streets in residential areas and the wide, roomy main thoroughfares in town; the city itself is well laid out. The individuality of the imaginatively designed French villas and the plushness of the newer modern architecture give evidence of the Western influence in this Southeast Asian town.

Another Western characteristic has also taken hold in Saigon. The streets are continuously congested with heavy traffic of native Vietnamese and G.I.'s riding cycolos, the three-wheeled motor pedicabs; and thousands of motorcycles made available to them as a cheap means of transportation by the U.S. government. Added to this are hundreds of military vehicles affiliated with the nearby military installations on the outskirts of the city. So this European-type community is plagued with problems familiar to any large U.S. city; namely, smog, traffic jams, and over-crowdedness within the city.

The city is crowded not only with Vietnamese seeking a "safe" refuge from the fighting going on around Saigon, but also with hundreds of world visitors who have come to "watch the war" or make a living off it. Included among these visitors are reporters, government workers at the various embassies, entertainers from allied countries performing for their troops, and many students passing through on their way to other parts of Southeast Asia. Walking down Tu Do Street, the main tourist area in downtown Saigon, one is amazed at the number of civilian foreigners shopping for Vietnamese souvenirs and dining in the plush French restaurants.

The side streets surrounding Tu Do are crowded with sidewalk vendors selling black market goods ranging from Colgate toothpaste, prophylactics, tape recordings by

(Continued on Page 4)



KATHRYN FONG took these photos in downtown Saigon. Both buildings are marked by shelling and gun fire.

Injured by truck

8-year-old girl wins $271,000 settlement

OAKLAND — Eight-year-old Angelica Toy was awarded one of the largest settlements in Alameda County history for injury to a minor when Alameda County Superior Judge Lyle E. Cook approved a $271,000 settlement in her favor last Wednesday.

Miss Toy, daughter of Mr. and Mrs. Lau Tom Toy, was injured by an automobile January 30, 1968, at the corner of 10th and Madison Sts. in Oakland.

Going home from school for lunch, crossing Madison St., she was hit by a pick-up truck owned by The Flasher Company, Oakland.

NO WITNESS

The truck driver claimed she ran or walked into the rear side of the truck. There was no eye-witness.

According to Mr. Toy, a cook in an Oakland restaurant, the money from the settlement will be invested by the Bank of America as trustee.

Angelica now attends Whitton School in Oakland.

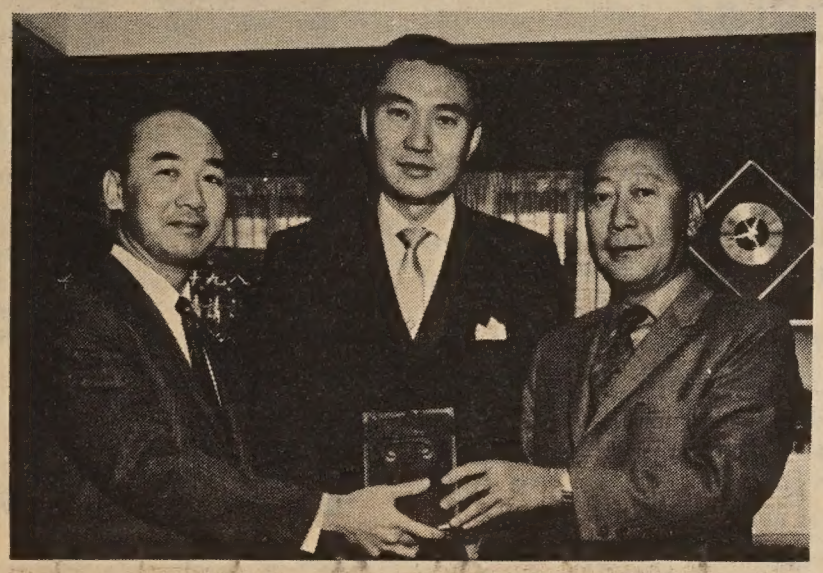
Plaintiff Attorneys Bruce Walkup of San Francisco and Henry A. Poy of Oakland claimed that circumstantial evidence proved that the front of the truck hit Angelica.

The injured girl had brain damage from the accident and could not remember how it happened.

According to Mr. Toy, a cook in an Oakland restaurant, the money from the settlement will be invested by the Bank of America as trustee.

Angelica now attends Whitton School in Oakland.

New head



CHANGING OF THE GUARDS at the Chinese Chamber of Commerce. Outgoing president Stephen Fong (left) presents seal to new president Lansing Kwok as Chinese Consul Chu Tung-hua looks on.

(Kem Lee photo)

Chinatown Demos fete for Lau

Attorney Gordon J. Lau is being honored with a banquet by the Chinese American Democratic Club. This fund raising, eight course, Chinese banquet will be held on Sunday, July 20th, at the Four Seas Restaurant, 731 Grant Avenue.

No host cocktails at 6 p.m. The banquet starts at 7 p.m. The cost per person is $10.00.

Banquet tickets may be purchased by calling Lau Headquarters: 3157 Geary Street, Tel. 387-7888.

Marcie splits with rival

Two weeks ago Marcie Louie lost two tennis titles because her dad ordered her to default because of poor officiating.

Last week the condition was different. She won the Girls 18 title when Janet Newberry of Lajolla had to quit because of a foot injury at the 22nd annual National Junior Hard Court Championships at Burlingame Peninsula Tennis Club.

Marcie trounced her rival, Eliza Pande, in the semi-finals, 6-4, 6-0. However, Eliza shocked Marcie with a 3-6, 6-3, 7-5 triumph for the Girls 16 championship, a title which Marcie has held for the past two years.

Winning the Girls 18 title makes Marcie the first player to win five individual titles in this national classic.

Fong bill gets by assembly

SACRAMENTO — By a vote of 57 to 5, the Assembly has approved a proposed constitutional amendment by Assemblywoman March K. Fong, D-Oakland, designed to help local school districts solve their fiscal problems.

Under current law, the Legislature cannot consider school finance plans until after the state budget is signed by the Governor.

Mrs. Fong's amendment would allow lawmakers to vote increases in aid to education in June even if the budget has not been approved.

Mrs. Fong said local school boards now face serious planning problems every year because they do not know how much money they will get until late in the year.

Supervisors at city funds panel

San Francisco supervisors will attend a forum on "Judicial Priorities of Using City Funds" at the San Francisco Greater Chinatown Community Service Association at 1044 Grant Avenue on July 22 at 8 p.m.

Anderson sees detention act as threat

WASHINGTON — Congressman Glenn Anderson (D-Calif.), warned of the great dangers to the civil rights of all Americans posed by the Emergency Detention Act, Subtitle II, of the Internal Security Act of 1950.

The Congressman recently urged his fellow representatives to support the efforts of Congressmen Mikva, Matsunaga, Holified and others in repealing the Emergency Detention Act.

This Act provides that, during periods of "internal security emergency, any person who probably will engage in or probably will conspire with others to 'engage in acts of espionage,'" can be incarcerated in detention camps *without a trial* to establish his guilt or innocence.

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EDITORIAL

Citizens for Youth

Dick Nolan, the former three dots dasher and presently house essayist for the San Francisco Examiner, in a recent column gave the affluent Chinese-Americans who have it made something to think about.

He wrote: It is time the takers in Chinatown started giving back just a little. The rich Chinese ought to be forming a special Chinatown Foundation, amply funded for good works among the young, the under-21 who make up more than half the total Chinese population in San Francisco.

Perhaps Nolan has not heard of the Citizens for Youth in Chinatown committee which came into existence a little over a year ago when the youth problem broke like thunder upon the local scene.

Instigated by the Human Rights Commission, the CYCC signed up over 50 charter members. However, after a good start, it pulled over to the pit and sat it out. Thus, because of its passivity, the CYCC may have been overlooked by Nolan.

Lately, Leway, the hangout for alienated youths, had been closed. Likewise the Intercollegiate Chinese for Social Action, which served as a meeting place, has shuttered because of frozen student funds at San Francisco State College.

Meanwhile, as negotiations have been going on to reopen the ICSA basement with private funds, some reckless, impatient youths have vandalized the premises. It is not easy to work with alienated youths.

What we are trying to say is, there is no need to organize a new Chinatown Foundation for youth work.

Citizens for Youth in Chinatown has the personnel and financial resources to do the job which it has not been doing.

It is showdown time. If it will not act, then it should return the funds it has collected in the name of citizens for youth in Chinatown.

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Steady there

These girls are a part of a 100-member group which will present Korean dances and folk songs during EXPO '70 under the auspices of the Culture-Information Ministry of South Korea to promote the Government's objective of inducing 50,000 foreign tourists attending the Osaka Fair to visit South Korea while in the Far East. Japan Air Lines has daily flights from Tokyo to Seoul, and three a week from Osaka to Pusan. South Korea is spending U.S. $3,000,000 on an EXPO '70 pavilion—a four-story main building and a detached hall shaped like an old Korean ship, which will stand in the middle of a pond—all surrounded by 18 huge pillars.

Chinese in the fields

By H. M. LAI

As early as the 1850's, some California landowners used Chinese labor on their farms. However, A. Haraszthy and his Buena Vista Vinicultural Society was primarily responsible for the introduction of large numbers of Chinese laborers, who were hired for work in the vineyards of Sonoma and Napa counties in the early 1860's. Soon, the industrious men from Cathay were cutting and pruning the grapevines and generally also making themselves well nigh indispensable in many ways. Using nothing but hand tools they literally gouged wine tunnels out of limestone cliffs; they also built stone bridges and fences and excavated irrigation ditches. In time Chinese vineyard workers were found all over the state and even today some vineyardists still claim that the Chinese were among the best grape pickers the growers ever hired.

The completion of the transcontinental railroad in 1869 opened the eastern markets to western farm products. At this time the numerous unemployed Chinese railroad workers and thousands of newly arrived immigrants formed a large labor pool available to California farmers. During the hard times in the 1870's, the Chinese were glad to accept whatever work which was offered. Thus many entered agricultural work. From 10% of the agricultural labor force in California at the beginning of the decade, the number of Chinese workers increased so rapidly that by the mid-1870's they constituted 90% of the agricultural laborers, especially in seasonal and temporary work. Even in the 1880's, during the years of intensive anti-Chinese agitation, 75% of the farm workers were still Chinese.

MONOPOLY

The Chinese had a virtual monopoly on "stoop" and "squat" labor and were widely employed in harvesting hops, strawberries, blackberries, currants and similar crops. They picked cotton, and dug potatoes; the first sugar beet farms in the state used Chinese workers for all of the menial tasks. Chinese worked in raisin processing and fruit and vegetable canning plants. They also cut wood, burned charcoal, cleared fields of stubble, and in certain localities even served as shepherds.

Starting with 1870, many large landowners in California turned to raising fruits for the eastern market. Chinese labor soon became the mainstay of the orchardests.

Today, after intervening years of anti-oriental hysteria, it is difficult to assess the extent that the farmers were indebted to the Chinese. But by and large most farmers at that time were novices at fruit growing while the Chinese skill in planting, cultivating, and harvesting of orchard crops was generally acknowledged. Thus it is not an exaggeration to credit the Chinese with actually teaching their employers many of the horticultural skills. Certainly for a long time, Chinese labor was the only reliable supply available to the farmers. The orientals were expert pickers and packers of fruit and may be relied upon to work steadily through the season.

Anti - Chinese violence in the country side during the 1880's and 1890's drove many Chinese into the cities. The exclusion acts did their part to cut off a replenishing supply of labor from China. Gradually the Chinese were supplanted by Japanese workers.

Farm work is highly seasonal, and in labor-short California it is particularly difficult to hire high quality temporary labor. Small wonder then, that the efficient and industrious Chinese field hands were welcomed by the farmers, especially since they can pay low wages to this type of labor, thus improving their own competitive situation.

STRIKES

It must not be assumed that the Chinese took this economic exploitation without resistance. Several strikes of Chinese farm workers took place in Napa in the 1870 and 1880's. In Colusa the Chinese demanded that they be paid wages comparable to that paid white laborers. However, there is a limit to the success of such tactics, for the anti-Chinese feeling in California during this period worked to the advantage of the farmer-employers. In the long run the Chinese workers had to submit to low wages and miserable working conditions. In receiving such treatment they were but the first of a long line of immigrant farm laborers — the Japanese, the Filipinos and the Mexicans, to name a few. It was not until a few years ago that efforts to seek betterment of the agricultural workers' working conditions through collective bargaining achieved any semblance of success at all.

A phenomenon . . . **By Manchester Fu**

"My Fair Lady" is back at the Curran and still doing turn away business. The Lerner-Loewe musical is a phenomenon that draws young and old to see it again though everyone knows the plot and score. We've seen it thrice, not counting the film version and still find it a kick.

We feel kind of silly reciting the plot. You must know it as well as we do. And the songs from "Wouldn't It Be Loverly" to "I Could Have Danced All Night." The show is based on George Bernard Shaw's "Pygmalion."

Douglas Fairbanks, Jr., is less niminy-piminy than his predecessors as Prof. Higgins, the phonetic teacher who transforms the Cockney flower girl into a lady of the court. What he lacks in bite he makes up with his charms. A watch fob and a rabbit foot?

Margot Moser is a winning Eliza Doolittle. Looks great and sounds like a million without a mike. Miss Moser is opera-trained.

Douglas Campbell's Doolittle is as good as any we've seen with his "A Little Bit of Luck" and "Get Me to the Church on Time." But Cathleen Nesbitt steals the show as Higgins' mother. She was the original Mrs. Higgins. And no one beats an original.

Terence Monk makes the most of his one song, "On the Street Where You Live." Reginald Gardiner as Higgins' sidekick, Col. Pickering, looks great in tails.

The Oliver Smith's sets and Cecil Beaton's costumes are still something to behold. The opening night audience clapped at the sceneries all evening and at the costumes worn at the Ascot race track number.

★ ★ ★

SIDE BURNS: Father Joseph Burns of the Paulists died ten years ago last week and the clerics at Old St. Mary's were reminded of the colorful priest's death in Los Angeles. His mother was at his bedside and in between comas he awoke to find his mother weeping and said, "Mother, why are you crying? I'm the one that's dying." Father Burns made Herb Cain's column when he married a Miss Burns to a Mr. Burns. That's what you call a hot item. . . .

BEEN OUT IN THE SUN TOO LONG, PART II: And have we been getting eggs in the face? We itemed that Marilyn Lew, the former Miss Chinatown USA, was married in May. Marilyn was married last August to Bruce Toy and is the proud mother of Cassandra Toy born on June 22nd. Bruce is at Lackmann Air Force Base taking pilot training. This has to be right. We got it from Marilyn's dad, Lt. Thomas L. Lew, at the Presidio. . . . Law and Order: Supervisor candidate George Y. Chinn parked his car on Jackson next to a fire hydrant on a Saturday night (June 21) and had it towed away. We got spies everywhere. But most of the time they're drunk. . . .

CHECKS BEAUTIFUL: All the banks offering illustrated checks is nothing new. Artist Dong Kingman has been using one with a sketch of himself on his for years. But dig the one that the Bank of Canton is passing out. A Chinese landscape painting. . . . At the small claims court two sisters were fighting with their landlady who claimed they owed her $3.00. The sisters countercharged that she took a shower curtain rod and a single shoe. The curtain rod she might use. But one shoe? A peg-legged landlady? . . .

MORE ON NOTHING NEW: Dragnet 69 recently had a story on how dogs were being trained to go on raids sniffing out pot. We can remember years ago when Sam Gon, the late Federal narcotics agent, had a scot terrier named Mickey working with him in New York tracking down dope smugglers. Sam, who led a fabulous life before multiple sclerosis cut him down, was the brother of restaurateur John Kan. . . .

WELL, MAYBE THERE IS SOMETHING NEW: Info-Tape, a new outfit on Powell Street, has come out with a gizmo to guide visitors around town. You rent the portable tape player, get into your car and listen as Don Sherwood, the world's greatest disk jockey, takes you by the hand on where to go and what to see. Turn right two blocks and you'll see the statue of Ben Franklin on Washington Square. And beyond that is Coit Tower which is the reservoir that holds the gravy that is piped into North Beach restaurants. . . .

Still selling

MARGOT MOSER and Douglas Fairbanks, Jr. are the latest Liza and Higgins in "My Fair Lady" which returns for the third time at the Curran.

Navy seminar for minority contractors

Captain C. J. Merdinger, Commanding Officer of the Western Division, Naval Facilities Command at San Bruno, California, announced that a seminar would be held by the Command on Tuesday, August 5, for Minority Contractors and other Small Businessmen.

This seminar will be held to detail how to do business with the Navy in their Construction Program.

Those interested in attending must write:

Mr. Morris H. Rapoport
Small Business Specialist
Western Division
Naval Facilities Engineering Command
San Bruno, California 94066

Formal invitations will be mailed out to persons interested in attending.

Senator Fong bill to aid students

WASHINGTON — Sen. Hiram L. Fong (R-Haw.) has given his full approval to a supplemental money bill that would aid both needy college students and Neighborhood Youth Corps.

The bill would provide an additional $16 million in Educational Opportunity Grants to the students and would set aside $7.5 million for Neighborhood Youth Corps summer programs.

Lee heads Capitol Lions

SACRAMENTO — Clifford Lee was recently installed as president of the Capitol Lions Club at a dinner party held at the Neptune's Table.

Other officers installed included: John Din, first vice president; Henry F. Yee, second vice president; Howard Wong, third vice president; Louis Fong, treasurer; Tony Jue, secretary.

Other officers: Lion Tamer, Tony Kwok; Tail Twister, Young Lee; Bulletin Editor, Alan Lew; One Year Directors, Lincoln Ong & William Snyder; Two Year Directors, Dr. Gerald Jinguji & Alfred Jung.

CLASSI AD

Caucasian gentleman, tall, dark, good looks, is a law school graduate and very interested in Chinese culture. wants to meet a young, tall, and attractive Chinese lady with very long hair. Write: Charles Anastos, 440 Post Street, San Francisco 94102

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GIRL — Chinese, 35, MA Degree. Business executive, wishes to meet a girl to 30 for friendship. Please write with picture to 246 - 26th Ave., Apt. 5, S.F. 94121.

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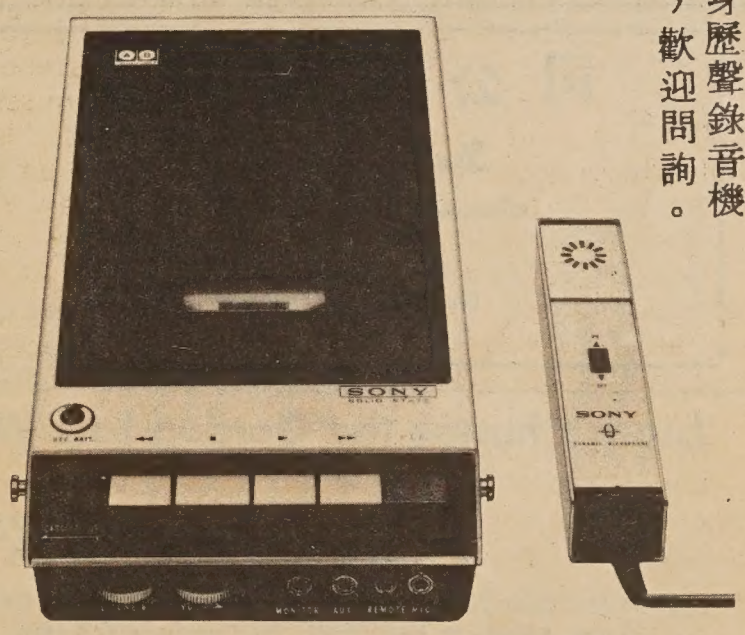

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CHINESE WORD-A-DAY

BY GORDON LEW

"MELON"

The word "melon" is a picture of a melon together with some melon vines. The ancient script for this word always included a round melon in it. It is the modern style of writing which squashed the melon into a hook and a dot. (Sorry, I can't think of any recipes for squashed melon.)

Melon seeds — dried, toasted, salted, or dyed—are just as popular in China as peanuts are in America. If you go to a banquet in a restaurant in China, chances are that the waiters will serve you melon seeds so you'll have something to do while waiting. (Waiting, by the way, is not part of the ritual in Chinese banquets. It has frustrated many Chinese minds and stomachs throughout the years. I am certain that the next generation will have the courage to start a banquet on time and send all the latecomers through the kitchen door to wash dishes. Hurrah!)

"Melon moon" is the seventh month in the lunar calendar. "Melon skin hat" is the small, round skullcap of the Chinese. Sometimes it is nicknamed a Chinese thinking cap, allegedly invented by bald-headed, thinking Chinese to cover up the spot. "South melon" is pumpkin. "West melon" is watermelon. "Wood melon" is papaya. "Yellow melon" is cucumber. "Melon divide" is a term used to describe the bigger countries swallowing up the smaller countries, not unlike the dividing up of a melon. (Excepting that melon-dividing is cleaner, of course.)

Cantonese **GWAH** Mandarin **GWA**

The Chinese word "melon" vaguely resembles the numbers 2 and 8 in Chinese, so if you break the word up and multiply these two numbers, you'll have 16. For that reason the Chinese call sweet 16 "the year of the broken melon."

If a Chinese general were to deliver the Gettysburg Address, he would probably start out by saying:

"Four melons and . . ."

Our gal in Saigon-- finds a deluding calm

(Continued from Page 1)

Richard Harris, and Army issue "C" rations. American brands of whiskey and cigarettes are also commonly seen on sale.

At the end of Tu Do Street is the huge red-brick Catholic Basilica. This is where most of the major government buildings are located and is almost a civic center area. It is interesting to note that with all the nearby government offices enclosed by barbed wire and armed guards, the Basilica stands unscathed and yet unguarded and there is no barbed wire around it. Two blocks away is President Thieu's Presidential palace which is set back behind a huge lawn area that is surrounded by a gate, rolls of barbed wire, machinegun bunkers, and police and military guards all around it. Four or five blocks down the street from President Thieu's offices is the American Embassy which rises high above the white concrete wall that encloses the compound. There is no barbed wire here, but the concrete gate has watchtowers with armed M.P.'s watching the street and on the rooftop helipad are two machinegun towers. These are new additions to the Embassy which resulted as precautions against a repetition of last year's Tet Offensive in which enemy Viet Cong entered Saigon and attacked the Embassy wounding and killing several Americans.

At the very end of this street is the Saigon Zoo, a peaceful spread-out park with a Chinese motif. A lily pond, arched bridge, and Chinese pagoda give an aura of calmness that deludes the visitor of the War until the drone of planes and helicopters fill the overhead skies.

CHOLON

A few miles to the southwest of Saigon is Cholon, the Chinese community which functions almost as a separate autonomous area from the Vietnamese sector. Cantonese and Vietnamese are the predominant languages with a scattering of Mandarin and French spoken. The Chinese have their own schools with the children attending classes in the temples or family associations.

Walking down Dong Khanh Street is very much like walking down Washington or Jackson Streets in San Francisco's Chinatown. Small proprietors run hardware stores, clothing shops, jewelry stores, herb shops and restaurants to serve the Chinese within the community. Bars and massage houses also abound because of the G.I.'s stationed around the vicinity.

Driving into Cholon one can see the gradual change from Vietnamese signs to Chinese character signs. Here fewer and fewer women wear the native Veitnamese dress, the Ao-Dai, and more wear mandarin-collared Chinese pyjamas. Also in Cholon are big movie theaters with painted marquees showing Chinese sword fighters in combat.

There is a central market area where all foodstuffs are bought and sold. The market itself is housed in a large structure similar to the San Francisco Ferry Building. It is here that hundreds of small vendors set up stands to sell their different food products. Produce is located in one section, fish and meat in another, and spices and cooking ingredients are in another area of the building. In the morning the market is buzzing with activity as housewives bargain for their groceries and the hagglers try to sell their goods.

Along the adjacent Ben Nghe Canal are wooden shacks built upon stilts above the water. This is the area where Viet Cong entered during the 1968 Tet Offensive and indiscriminantly bombed and fired upon civilian living quarters.

USC establishes ethnic studies major

LOS ANGELES — Afro-American, Asian-American studies majors leading to bachelor's degrees have been established at USC.

"The program is built to last. It's not a quick response to the fever and fervor of now," said Dr. Walter Fisher, program coordinator.

It will incorporate social science and liberal arts courses related to ethnic minorities, he added.

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SAN FRANCISCO (ADULT): Th 6 p.m. dinner at Lok Yuen Rest., Grant near Jackson; 7 p.m. Lesson at East/West, 758 Commercial Street.

SAN FRANCISCO (RICHMOND AREA): Sat. 9-11 a.m., Golden Gate Church, 829 - 25th Ave. Rev. Peter Yang, 751-2242.

SAN FRANCISCO (DIAMOND HEIGHTS AREA): Sat. 10 - 12 noon, Diamond Heights Elem. School, 350 Amber Drive. Mr. Stephen Jay, 647-8486.

SAN FRANCISCO (Cabrillo): Tu & Th 4-5:30 p.m. at Cabrillo Elementary School, Cabrillo and Twenty-fifth Avenue. (Call 751-2242 for information)

SAN FRANCISCO (CHINATOWN): Sat. 2-4 p.m., at Clay Street YWCA, Clay between Powell and Stockton Streets. (Call YU 2-3922 for information.)

OAKLAND (Children): Sat. 10 to 12 noon at Chinese Presbyterian Church, 265- Eighth Street, (Call Mr. Ed. Fung 836-4151 for information)

BERKELEY: Weekday Class, M,W,F, 4-5:15 p.m.; Sat. Class 9:30-12;30 p.m. Berkeley Chinese Language School, 2117 Acton St., Mrs. C. M. Lee (848-8965)

PALO ALTO: Friday Class 7-9 p.m., Stanford Area Chinese Language School at at Covenant Presbyterian Church. Mr. Howard Ding (321-1286)

SUNNYVALE: Friday Class from 7 to 9 p.m. sponsored by West Valley Language School. Class held at Ortega School. Mr. Allen Chinn, Mr. George Lee, Mr. Ben Wong (867-3573)

SAN JOSE: Friday Class (7 to 9 p.m.) Santa Clara Chinese Language School. Class held at O. S. Hubbard School, East San Jose. Mr. Ted Fong (241-7803)

SAN DIEGO: Saturday 10 to 12 noon, Chinese Community Church (U. C. C.) School, 1750-47 St. Rev. Joseph Ma (262- 5433).

WASHINGTON D. C.: Sat. 10 - 12 noon, Chinese Language School in Washington D. C., 1011 L Street, N. W. (Cantonese and Mandarin) Dr. C. C. Hung (HU 3-3411)

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Winners,

WARREN CHEW presents trophies at Bushrod Rec Center in Oakland to Dennis English (left) and Gregory Williams.

English center top job open

The job of executive directors at the Chinatown-North Beach English Language Center is up for grabs.

Candidates for the position must have the following qualifications:

1. Degree required in public or business administration.
2. Knowledgeable about manpower programs.
3. Demonstrates an interest in promoting the development of English As a Second Language for the widest adoption and further research to secure efficient curriculums to meet the diverse needs of the Chinese-speaking population.

Deadline for application is July 15, 1969. Salary range is $12,384-$15,084 per year.

Afro-American Major Approved at UC–Davis

DAVIS—An Afro-American or black studies interdepartmental major has been approved for this fall at the University of California, Davis.

The new program is the first of a series of proposed ethnic studies programs, designed to promote full student-faculty cooperation in building the curriculum and introducing courses which will lead to the bachelor's degree.

The program calls for the development of interdepartmental major programs in (1) Afro-American Studies, (2) Mexican-American Studies, (3) Asian-American Studies, and (4) American-Indian Studies.

Investment executive heads AMVET post

Thirty-six-year-old Jack W. Wu is the youngest commander to lead the Golden Gate Post No. 34, American Veterans of World War II and Korea.

The senior investment executive who came here in 1948 from Hong Kong when he was 14 was recently installed as post commander.

The man whom the San Francisco Chronicle's financial editor cited as making "the fabled rise of Horatio Alger seem like 18th century slow motion" is employed by Shearson, Hammill and Co.

A graduate of Chico State College, Wu is the father of two.

He is a life member of Golden Gate Post, a member of Chinese Chamber of Commerce; of Commonwealth Club; of Chinese-American Citizens Alliance; and of World Affairs Council of Southern California; a director of the Diamond Heights Neighborhood Association; and is treasurer of the Woo Family Association.

Officers elected to serve with him are: Ying Yuen, 1st Vice Commander; Wailin Pon, 2nd Vice Commander; Jin K. Lee, Finance Officer; Din Lew, Judge Advocate; George W. Chan, Provost Marshal; Dennis Wong, Adjutant; Jim Jay, Public Relations Officer; Leon B. Yee, Chaplain; George S. Scott, Legislative Director; Henry F. Hoey, Service Officer; Jim Jay, and Din Lew, Newsletter Editorial Staff; William W. Dang, Historian; Henry G. Wong, Employment Officer; Robert K. Lew, Surgeon; Tong On Woo, Post Manager; Wailin Pon, Entertainment Director; George S. Scott, Assistant Adjutant; Fat Jue Louie, Assistant PRO; Bock Hay Huie, Assistant Service Officer; Albert Louie, Assistant Employment Officer.

Commander

JACK M. WU is the newly elected Commander of Golden Gate Post No. 34, American Veterans of World War II and Korea (AMVETS).

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People and Places

HONOLULU —Dr. Richard K. C. Lee, recently retired dean of the Univ. of Hawaii school of public health, is now practicing general preventive medicine in association with the Straub Clinic. Lee previously was director of the state health dept.

HONOLULU — Stephen Lung, 15, son of the Glenn Lungs of 938-A Ninth Ave. and a sophomore at Kaimuki High School, has been chosen to attend a worldwide oceanographic seminar at the Univ. of Miami.

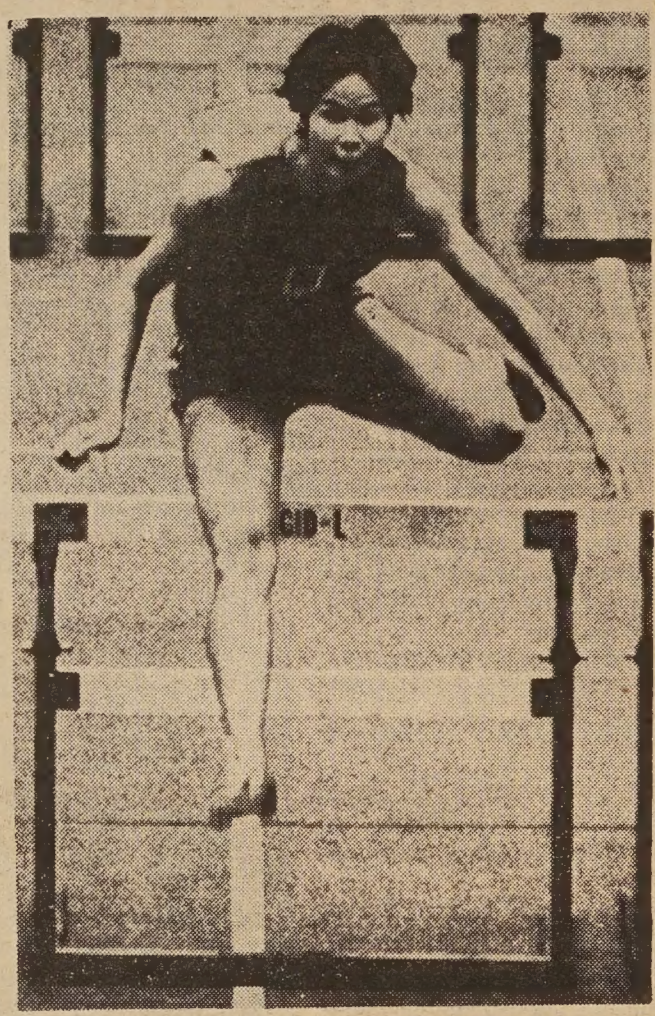
6th century Chinese music at de Young

A musical work composed in Sixth Century China will be presented at the July 12th Twilight Concert at the H. H. de Young Museum at 7 p.m.

Entitled "The Great Ambush", it was written by Emperor Han-Tsu. This rarely-heard piece of classical Chinese music will be played by the East-West Ensemble.

The Ensemble was organized by Mr. Erh Lin, a native of Taiwan who was educated in the Orient, Europe and the United States in engineering as well as music.

Fast



CHI CHENG of Nationalist China captures the 100-meter high hurdles in 13.7 at the Women's National AAU Track and Field Championships in Dayton, Ohio. Miss Cheng won a bronze medal in the '68 Summer Olympics.

Dragon Carving

What died?

by George W. Kent

Many a book will tell you that "Confucianism" died some time ago. Some say it died about 1911, some say about 1920, some say 1949. Almost all observers think that it is dead now, anyhow, *when* it actually passed away being of little importance. I think that there may be considerable doubt as to whether it passed away at any time between 1911 and 1949, doubt, in fact, as to whether it has passed away and vanished from the Chinese scene — and the Far East generally — *even now* in our day?!

But the point of this little article is not whether or not something called "Confucianism" has slipped into mere history, but rather just *what* that so-called "Confucianism" was in the first place(?). Not that the first question is not important, for it categorically is, and must be dealt with on its own merits.

Most of the books that are quite quick to tell you that Confucianism died at this or another time are not so good at telling you just what Confucianism *was*, and *is*. So let us think about it briefly here.

First of all, it is (and I won't bother with "was" versus "is" in regard to it) an *ethic*. By that is meant that it is a belief or system of beliefs having to do with what is "good" and what it "bad". Put another way, it is calculated to answer for each of us the everyday and important question: what should I do? Each of man's civilizations has, or has had, an ethic. That of American society so far has been described as "Judeo-Christian".

In traditional China this ethic called "Confucianism" has largely determined not only individual behavior, but the general style of Chinese social and political life. It has even, of course, set the tone of Chinese economic life.

Classical Confucianism had seven overriding virtues or values. They were collectively sometimes referred to as *te* (德), "virtues," and sometimes as *ch'ang* (常), "constants," or things which are "commonplace."

The first of the great moral values was *jen* (仁), translated in various ways, but really, I think, meaning something close to "human kindness." "Kind" in English is related to "kin" in English, and these two ideas are in the Chinese *jen*, certainly. And by all means it is something utterly *human*, as both the character for it *and* the ancient spoken word (something like *nien*) testify.

Then there was *yi* (義), meaning something very close to English "propriety," with its related words like proper, appropriate, property, and so on. If *jen* above meant loving other men as kin, *yi* meant knowing one's *individual role* within the family and society. This *yi* was ancient *ngia*, and modern *wo* (我) was ancient *nga*. They appear, then, to be forms of the same original word.

Li (禮) was the third great virtue, and it meant rites or ritualism or decorum or etiquette — there is no single English word that does it. It meant, literally, the "embodiment" of morality.

Besides these cardinal virtues at the top of the list, there were *chih* (智), "knowledge," *hsin* (信), "trustworthiness," *chung* (忠), "loyalty," and last of all, but perhaps at the heart of the whole of the classical Confucian view of the good life, *hsiao* (孝), "filial piety," or veneration of elders.

The point of all this is that these moral pillars of traditional Chinese society have survived for some two and a half millennia, and *still*, even now, go far in explaining the behavior of the Chinese people. These, more than anything else, are the very essence of "Confucianism."

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WHAT IS GUNG FU?

Gung Fu is the popular, general and inclusive designation (in the United States) for the Chinese self-defense arts. Although the expression 'Gung Fu' is used widely today, the term's etymology is in no ways definitive as to how it came to be directly associated with the Chinese self-defense or martial arts. Gung Fu is more a venacular term; a more formal and proper term is 'Mu-shu' or 'Gwa-shu' which means 'martial art' or 'national art.' However, since Gung Fu is a more familiar term in America, we will overlook the semantic and linguistic difficulties of the term. Thus, Gung Fu means any of the traditional Chinese martial arts.

Gung Fu as a traditional Chinese martial art was developed to efficiently use the components of the human body or the traditional Chinese weapons (staff, knife, sword, spears, etc.) as extensions of the human extremities for self defense. The development of Gung Fu as a martial art dates back many centuries; its history is filled with facts and figures, myths and legends. Today Gung Fu is studied as a means of self defense, as a sport, as a form of physical exericse and conditioning, and as a mean of learning and understanding some of the cultural forms and traditions of the Chinese people. The styles and systems of Gung Fu are many. Some schools teach primarily unarmed techniques with little to no emphasis on the traditional weapons while other schools place equal emphasis on both unarmed and weapon training.

Training in Gung Fu consists of the systematic learning and practicing of prearranged exercises that simulate various defenses, attacks, and counterattacks. Some of these exercises requires a partner acting as an opponent; other exercises merely involve 'shadow boxing' with an imaginary opponent. The generalization, extension and application of these prearranged exercises to actual situations differentiate the beginner from the more advance student. Gung Fu empahsizes both physical development and psychological preparedness in exericse and self defense encounters. Its practice encompasses unique methods for body conditioning, exercise, movement and balance; in dynamic and static exercises and with Eastern philosophical and psychological roots.

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Juvenile delinquency among the Chinese

Richard T. Sollenberger, "Chinese-American Child-Rearing Practices and Juvenile Delinquency," **The Journal of Social Psychology,** Feb. 1968, pp. 13-23.

look Books

by Charles Chuck Chan

As are others in the behavioral sciences, the author, a psychologist, is intrigued with the long-held belief that the juvenile delinquency rate among Chinese in the U. S. is low or practically nil. To test his own hypothesis for this phenomenon, Dr. Sollenberger armed himself with a lengthy questionnaire pertaining to child rearing practices (devised and used in the early 1950s by Harvard University—Sears, Maccoby and Levin), and embarked for Chinatown, New York City, in the summer of 1965. His research was supported by a National Institute of Mental Health Grant.

Dr. Sollenberger, born in Baltimore in February of 1907, is presently Professor of Psychology and Education at Mount Holyoke College, Mass. After many hours of preliminary work within the area, he secured a Chinese speaking interviewer, a Chinese translation of the questionnaire, and a list from school rosters of Chinese mothers who had a child near the age of five years. Sixty-nine of them took part in the research project; fifty-six were interviewed in Chinese, and the remaining thirteen in English.

His findings are compared with that of a similar study made in Cambridge on non-Chinese mothers, presumably as reported by Sears-Maccoby-Levin in their *Patterns of Child Rearing* published 1957. Dr. Sollenberger discovered the following significant differences: (1) Confirmation of the findings of other studies that the Chinese are, in some areas, more indulgent with their younger children. Weaning and toilet training extend over a longer period of time, and there is a lack of concern for bedtime among the Chinese; (2) The Chinese parents are more strict in the control of aggressive behavior. They are less permissive about aggression among siblings, make less demand for children to be aggressive, and children are pressured less to fight back; (3) The Chinese place a much higher premium on education; (4) The Chinese have a more harmonious family relationship.

Such findings are interesting and illuminating. Yet, this reviewer feels that they are not surprisingly so since the study was limited to Chinatown where the cultural values of the old country are retained and adhered to more strenuously. Of those who were interviewed, 67% of the mothers and 80% of the fathers were born in China. The author admitted that he did not have a random sample. Only 14 of the mothers interviewed lived outside the core of Chinatown, and the greatest distance away was eight blocks. According to Calvin Lee in his *Chinatown, U.S.A.* (reviewed in East/West 4-30-69), approximately 25,000 Chinese live in the metropolitan New York area, of whom about 7,000 live in Chinatown. One would suspect that if a separate study were made of the Chinese living outside of Chinatown, particularly those parents of the second and third generation, the findings would be closer to those of the Cambridge study.

Referring to other resource materials for further support of his low delinquency rate thesis, the author indulges in such oft-repeated cultural values as filial piety, respect for the elderly, and bringing honor to one's family.

On the basis of the results of the interviews, observation of familial relations, and many discussions with knowledgeable Chinese, the author concluded that the low delinquency rate may be due to four factors. The first one is quoted as follows: "Through an abundance of nurturance and protection during early childhood, a reservoir of security and trust is built up, so that after the age of 6, when the rigid demands for conformity are expected, they will be accepted with a minimum of hostility." The others are: (2) From an early age, physical aggression is neither encouraged or tolerated; (3) The child is brought up in a close-knit, integrated family, reared in an atmosphere of mutual respect, with expectation of certain filial duties; (4) The child patterns his own behavior after those models of good behavior with whom he has continuous contact.

Such a listing can be readily made at the conclusion of a study. However, as raised by Sears-Maccoby-Levin, "the proper question to ask is *how much contribution* has a certain factor made" in the development of a person's personality and behavioral pattern. As for the factor of child-rearing practices, the same authors admit that very little is known about its relative importance to the child's later personality.

It is not until near the end of the paper that Dr. Sollenberger acknowledged that the delinquency rate will not remain low as more and more of the Chinatown youth are exposed to the larger American culture where the previous traditional values and restraining forces are necessarily weakened.

— Chuck Chun

Berkeley Students Fast for Biafra

BERKELEY — Several students at UC–Berkeley have been conducting a weekly fast in order to raise money for the starving people of Biafra.

Almost 60 per cent of the University Students' Cooperative Association membership has gone without one meal every Friday for several weeks, contributing the money saved to a special relief fund.

Over $544 have been accumulated so far, and donated to United Friends of Biafra in Berkeley. Earlier, in February, over 700 students of the Coop participated in a special one-day fast in which over $300 was raised.

Prof. John Gaustad, a spokesman for United Friends of Biafra, commented: "It is most gratifying to know that there exists a group of students who exhibit such a consistent concern for the tragic suffering of other people. I am sure the people of Biafra will be most grateful for this help."

The money raised by the students will go toward support of the Joint Church Aid airlift of food and medical supplies into Biafra.

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AUGUST 23-31

Chinese YMCA CAMP at Lake Huntington. For boys ages 9 to 17, $55, limited scholarships available. Applications at YMCA, 855 Sacramento St.

(Chinese historical material wanted: Accounts, publications, constitutions, by-laws of organizations, old photos, letters, etc. If on loan, please so state and will return after use. Please deposit at East/West, attn. Him Mark Lai.)

Clay St. Y activities for immigrant girls

A two-way street, the Lights of Chinatown is a group designed to help female immigrants to assimilate and local girls to acquire a touch of Chinese culture.

The group will hold its first meeting tonight (Thursday) at 8 p.m. at the Clay Street YWCA.

Activities include lectures, panel discussions, guided tours, singing, exercise and body movement, cooking demonstrations, flower arranging demonstrations, home making, Chinese Festivals celebration, etc.

The group will meet every Thursday at 8 p.m. Fees are charged for some activities.

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Yang joins brokerage firm

Stephen Yang has joined the Berkeley office of Dean Witter & Co. as an account executive, according to Fenn J. Wilson, Vice President and manager.

Yang is accredited by the New York Stock Exchange and will handle individual brokerage accounts for Berkeley area residents.

A native of the Bay area, Yang was previously employed as Technical Services Manager of Beckman Instruments.

The Berkeley office is one of 65 Dean Witter Offices serving investors from New York to Honolulu. The brokerage firm is a member of 17 stock and commodity exchanges including the New York and Pacific Coast stock exchanges.

Yang and his wife Hazel live in Pinole.

Anniversary

MEMBERS OF the Square and Circle Club celebrate its 45th anniversary with a dinner at the Imperial Palace restaurant and a dance at the Hilton Hotel. (Kem Lee photo)

Golden Pacific: food for body and soul

By HENRY WOON

"If your poodle won't eat strudel
"Let him have Chinese noodles!"

The audience burst out in laughter.

"Life for you is a bowl of fortune cookies!"

The audience let out another burst of laughter. The above lines came out in a room filled with Chinese atmosphere. The near two-dozen skillfully executed, vibrant, colorful watercolor paintings by Stella Wong hanging on two sides of the room depict scenes from S.F. Chinatown and the Bay Area.

Has the Laugh In now taken on an Oriental flavor? No.

"You are just a flower child,
oh so sweet and tender!
"Sandals on your dainty feet and
decals on your fender."

The man reading the lines is an energetic man whose voice penetrated the room without the benefit of a microphone. He is the Assistant Dean of the School of Creative Art at S. F. State, Dr. Clarence A. Miller.

Dr. Miller by this time was reading the winning verse which was submitted by *Mrs. Aileen R. Jaffa of El Cerrito.* Her verse won first prize out of the thousand that were submitted.

"May Golden Pacific now open
its doors
"On brotherhood spreading from
Pacific shores."

San Francisco Chinatown famed photographer Kem Lee greeted you by the double door as you entered and thanked you for taking the time to come and help him celebrate the Grand Opening of the Golden Pacific in El Cerrito. By 9 o'clock that night he had shaken 1,200 hands and more people were still coming!

The verse reading was the climax of a Fortune Cookies Sage Saying Contest. But the event mean't more than what appears on the surface. It was not just another Chinese restaurant opening its door. It represented the change of guards with the change of time.

Forty years ago Stella Wong Lee's parents opened a Chinese restaurant on this location and called it the Violet's. With the change of generation the name of the restaurant has been changed to Golden Pacific.

Besides the wonderful food on opening day there were folksingers Van Elkins and Nikki Vilas, a dramatic monologue by Esther Beetry and music on the pi-pa by Dr. Dale King. The piece de resistance was an epic poem by Nanying Stella Wong.

The Golden Pacific offers not only food for the body, but food for the soul.

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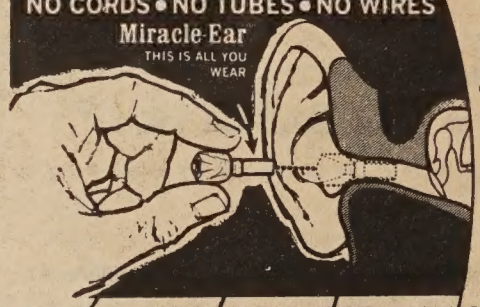

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頭痛

秋晴譯

據美國醫生們的報導，在日常一般小毛病中，以頭痛患者爲最多。根據「公共衞生署」的報告，每年消耗在頭痛的藥品上的費用已經超出四億美元；而且，使人奇怪的，大部份頭痛藥的購買者都是女性。全國衞生部門作過一次普遍的調查，發現婦女嚴重頭痛的要比男士們多出一倍以上。幸虧現代化的醫藥很發達，故類似這種嚴重的頭痛病都能很成功的治療或預防。

「脈管頭痛」：這種頭痛是起因於頭內血管膨脹或擴大的緣故。脈管頭痛包括其中最壞的一種頭痛，那就是所謂「偏頭痛」。眞正的偏頭痛會使患者感到劇痛，而且經常是頭部的某一邊；通常這種症狀可從頭部不舒服或有痲痺的感覺中體驗出來。一般來講偏頭痛可延續數小時或數天之久。雖然絕大多數的脈管頭痛也就是正常的偏頭痛，但有時候也有其他的併發症：像發冷、嘔吐及疲倦。因此，由於偏頭痛有其他各種變化，故痛的部位也因之而異；像臉的某一部份，甚致腹部或胸部。婦女患這種脉管病的要比男性爲多（根據醫學界的報導，口服避孕藥可能激起偏頭痛。）另一種偏頭痛稱爲「葡萄球狀頭痛」，患者多半爲男性，這種頭痛有定時的間隔，大約每天劇痛數次，持續約三至六個星期。

根據醫生們的研究，大凡容易患偏頭痛的人，多半都是認眞、聰明、工作勤奮、特別敏感；無論對自己或要求別人，都樹立很高的標準。芝加哥心理病學家及美國頭痛研究協會的祕書長達爾蒙博士認爲，常患偏頭痛或其他慢性頭痛的人，他們都有一種「對週遭一切期望過高的傾向。」

「緊張頭痛」：有時候也稱爲肌肉收縮頭痛。這種類型的頭痛，通常是由輕而重慢慢的加劇，有時候幾個小時卽會消失，但有時也持續到幾天、甚至幾個星期之久。這種頭痛是起因於身體不適、情緒衝突、脖子與頭部的肌肉緊張、或某一部份血管收縮也會導致頭痛；甚至姿勢不良，或連續取同一姿勢久坐，都會引起緊張頭痛。

除了以上這兩種主要的頭痛外，其他頭痛毛病大約百分之十純粹是由於身體不適的緣故。比方說眼痛、耳痛、牙痛、頭殼感染、頭部受傷、高燒；另外一種少有、但適當嚴重的症狀是腦內長瘤，這些都會引起頭痛。雖然這種劇痛通常會自然消失，但適時的治療還是不容忽視的。

治療普通頭痛最有用的藥，當然還是阿士匹林。但醫生們也提出警告說，連續或超量的使用阿士匹林會引起胃出血，甚至有些情況下反可能引起頭痛。事實上，阿士匹林對嚴重的頭痛如偏頭痛之類很少會產生效果；因此適時去請教醫生而對症下藥，才是醫治頭痛至當而最好的辦法。

鳳梨未到

張仁杰

在××示範國小任教的施老師，爲了保證這次示範教學的成功，預先把教學過程演示了數次，同時還指定小朋友回答問話的內容。

這一天，鎭內老師都圍在教室內外，看施老師使用最新教學方法。

「小朋友，這是最後一個問題。本省出產最多的水果有哪些呢？」嗨，不錯，全班的同學都會回答。問了兩次之後，突然一位同學站起來，急急忙忙的說：「報告老師，鳳梨的同學今天請假，我要不要多講一種？……」還沒說完，頓時引起一陣哄然笑聲。

弄假成眞

有一位處長，到醫院去探望因鬧情緒而藉故請病假的部屬。他深表同情地說：「剛才醫生說你下午要開刀。你請假在家休養才不過兩天，豈料竟生了大病，這眞是人生的大不幸！」

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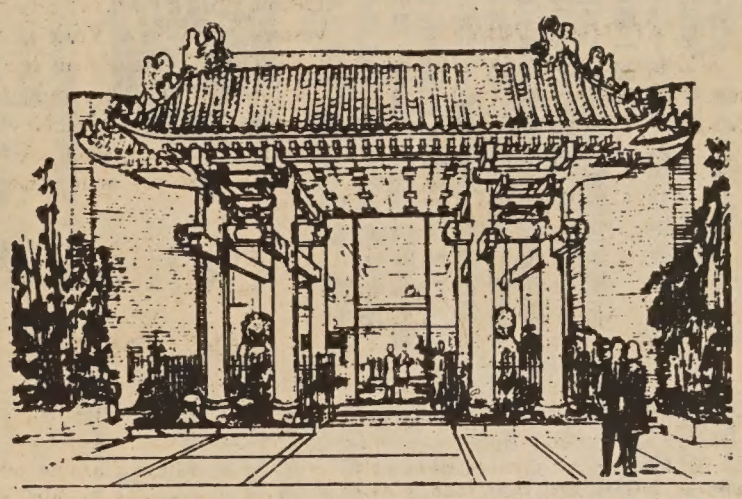

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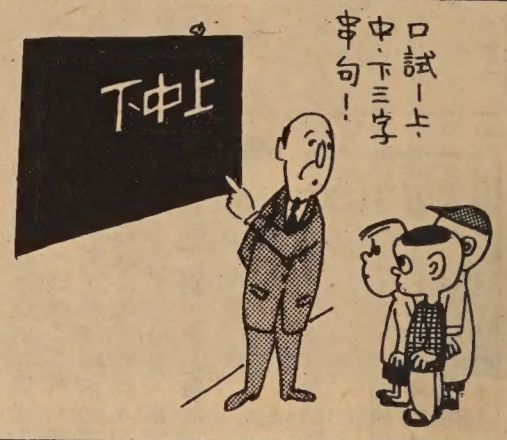

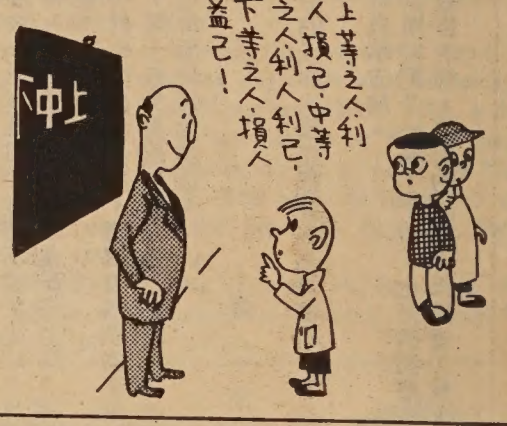

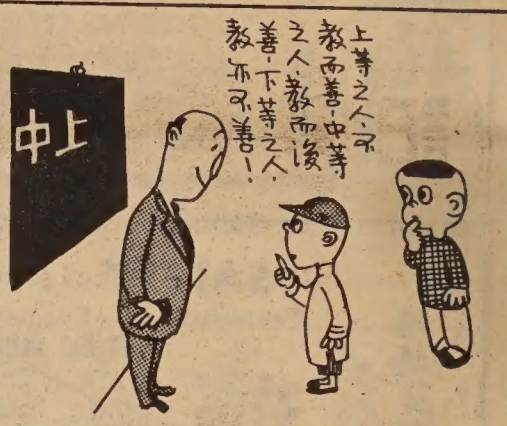

看女人賺學費

肯亞

我有一個外甥，在美國洛杉磯加州大學唸二年級。去年，他利用暑假做工賺學費。兩個月下來，一共賺了將近兩千美元。同學們問他做什麼工？他說：「足足看了兩個月女人，而其中絕大多數是十分肉感動人的年輕女孩子，至少有半數以上是穿着三點式比基尼裝的。」同學們無不十分羨慕他，但亦僅限於羨慕而已。原來他在中學時代是游泳選手，且得過好幾次在水中救人的義勇獎章。一放暑假，就被洛杉磯一家規模很大的游泳公司爭聘去做救生員了。

彈性圈

若申

法國總統戴高樂，常常諷刺人，和他接近的人，對於這一點，都感到有點害怕。

有一次，在非常炎熱的午前舉行內閣會議，一個主管阿爾及爾事務的部長，穿了短褲來赴會。戴高樂對他注視了很久，然後尖刻的說：

「先生，你的支撐裙子的彈性圈在那兒？」

趣味世界

利嘉

非洲老婆大王

世界上最富有的人並不是煤油大王，也不是鑽石大王，而是非洲一個酋長阿萊克，他是世界上唯一的老婆大王呢！也許讀者們會覺得奇怪，怎麼會有老婆大王這個名詞的？原來在非洲的拿其里亞都拉爾地方的各部落裏，妻子被視爲一個男人所擁有的財富的，而買賣老婆，也是一門最高尚的職業。一個有地位的人，他不會憑媒介紹，對一個人家的處女做老婆，這祇是窮等人家所爲。

原來在那個地方裏，處女是毫不受人重視的，相反的，有夫之婦最爲值錢，故此，讓老婆之風，在那兒便大行其道了。不過，請勿誤會，以爲那些男人肯無條件的把老婆讓出來，你必須以相當的黃金、鑽石、糧食、實物或者田地爲酬，才可以換到他的老婆！

於是，那裏善於經營的財翁，都把妻子當作儲蓄，從鄰近的地方大帮的買進女奴，作爲老婆，好等善價而沽，那裏的男人，擁有十個八個老婆的，眞是最平常的事，而這位老婆大王的阿萊克，就擁有三千一百七十四個老婆了，要比起所謂後宮佳麗三千人還要勝一籌。

當然，阿萊克無法記得他每一個老婆的名字，故此他祇有列具名冊，常携身邊，以應必要時之需。因爲處女不值錢，他却請了一批漢子，代行丈夫之權。

放火的救火員

史超域是芝加哥州裏被人譽稱爲最英勇的救火員，他曾因救火而受傷了多次，他胸前掛着好幾枚獎章，都因爲他救火英勇而得來的。不久之前，史超域又得到另一枚最高的獎章了，這一枚獎章是他搶救一間貨倉成功而獲得的。可是，當這枚獎章掛在他胸前後不久，他就被警方拘捕去了，罪名是放火！

這一件新聞眞的轟動整個芝加哥，而且，人們都覺得驚訝和不相信，怎麼一個救火英雄竟然會是放火的歹徒？他的行徑是給一個流浪漢發現的。有一次，南部發生了一宗神秘的火警，當時，那個流浪漢看到了有一個人，用棉花浸透了汽油，扔在一間屋的門前，然後把它點着，這人就立即坐着車子走了。怎料這個流浪漢因爲趁熱鬧，來看頒獎禮，認出這位所謂英雄，就是那次放火的人。於是，他立即向警局告密，派員把史超域拘捕。

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天衣無縫

火星

故事新，風格新，導演手法新，音樂新，色彩新，尤其是主題新。這些「新」字是吳漢章所導所拍製的「天衣無縫」一片的特徵，也是我們對於「天」片中的認識與所得的印象。

我所謂的「新」是我國電影進軍國際市揚所應全力追求的，也就是要通過藝術的形式與意念，打破我國電影「講故事」的古舊手法，「天」片的主題是超脫了「七條手絹」的枷鎖，而在我們生存於美國的華僑中間，提取了最基本，最使人關心的問題—文化感染的差異，所引起的意識形態的不同—由皮膚的顏色，家庭的背景，思考的方法到價值現念觀念，都呈現了一片混亂，尤其是年輕的一代華僑，他們界於「中國」與「美國」兩種文化激盪之中，他們懷疑，甚至悵惘，他們懷疑，甚至於他們感到無根而空虛，父女兩代生活的態度上又各不同，如何去克服，去溶合，成爲今日在美國的華僑都感困擾的問題，兩種文化在溶合前所經過的「排斥」，「拒絕」然後才產「變異」。這段過程是複雜的也是曲折的，可是吳漢章運用了他獨特的，銳敏的，深切的觀察分析與綜合，再用美麗的畫面扼要的把「問題」介紹給觀衆，而使觀衆去「思想」。這個主題是現實的，也是感人的，更是我國電影史上的創舉。

吳漢章對於故事的處理，運用了靈活的鏡頭的跳接，生動而有力的描述了人物心理上的變化，不同的國家不同的年代，不同的社會背景，都能明確的用畫面，用素描的技巧勾繪出來，由分散中演藝統一，也由統一觸及每一不同的因素，而毫無散漫的敗筆，若不是吳漢章自己在電影方面的長期訓練，合實際的經驗是絕對不可能有這種成就的，在色彩方面，他不僅只達到了鮮明瑰麗的一般要求，更進而使色彩與人物心理的狀況及全片的發展，發生有機的連繫，這也是一般國語片絕無僅有的，也是國語片在素質上，應全力爭取與學習的。

音樂的旋律，呈現了多方面的變化，使人在情緒上產生了沉鬱，焦灼，期待，抗拒與寂寞的感覺，主題曲優美得像一首抒情詩，聽了以後，使我們的心頭上，長長縈迴着動人心弦的音符，再加上黃溫良女士的歌喉，更使我們有餘音繞樑三日不絕之感覺！

「天」片的素質，及成就，已使國語片界，對於進軍國際市場，重新獲得了信心，我們謹此恭賀吳漢章的成功。

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華榮

劉池光 答問

華裔美籍公民不應恥認祖籍

問：我們從香港來了八年，小兒在香港出生，今已十三歲，自小在家講唐話，近兩年來越講越少，現在竟全部以英語對答，責備他時，他反說美籍人應說英語，不應說中國話，將來世界大同，一定淘汰中國語文，眞是氣壞父母，我見先生教中文有方，一定遇到相似情形，請問如有華裔兒童採此態度，恥認祖籍時，應如何教導之？

★　★　★

答：身爲美國公民者，有効忠美國之責任及義務，唯美國爲多民族之國家，且爲年輕新國，其文化繁盛與否，有賴各國移民之貢獻，故華裔美籍公民，如有愛國之心，更應積極提倡宣揚中國語言文化，使美國國家人民受益，兒童有不明此理者，可向之解釋下例兩點：

一、「國籍與族籍有別」

華裔美籍公民不論是否抱仇華、反華、甚至排華之心，不論其人心理上如何變態，仍是中華民族之一份子，因國籍可以更改，族籍卻不容易，轉了心腸轉不了臉孔，令郎如不相信，可請他改姓「史密夫」或「約翰遜」，亦可改認愛爾蘭或猶太人爲其祖宗，定必被人譏笑。

今日美國之富强，實有賴其民主開明之態度，集各民族文化之精華，以爲建邦强國之一重要關鍵。且看此數十年來，我僑學校未被迫害，猶太族人教堂學校有增無已，東歐希臘人士之東正教認美洲爲主要教區，轄下組織遍佈全美，甚至有政治性之以色列國公債亦可公開推銷，反觀東南亞國盡力摧殘排擠我僑學校報館，互相比較，當知美國民主政治之優越。故令郎若只知有國籍而不知有祖籍，出言辱及居美華裔，實與美國民主精神背道而馳，非一良好美籍公民之所爲。

二、「理想與現實有別」

理想中之大同世界，人類無種族國界之分，實是美事，可惜現實離理想尚遠，成年人固然要明白，少年兒童亦應明此理，否則終日沉醉於幻夢中，與現實情形相隔千萬里，如何能在社會中適應生存？

將來是否能達世界大同，你我不知，就算能達此佳境，亦未必有統一各國語言之必要。（前有理想主義者提倡世界語「愛斯不難讀」（ESPeranto）。唯數十年後仍未見普及，可見世事不能一朝一夕改革。）其實所謂世界大同，若各國各族能和平相處，每人多學一二國語言，亦有何不可。令郎說將來一定淘汰中國語文，實不知中文之演進及優越性，且中國人口居世界之冠，他日世上若確有統一言語之必要，說不定會採用中文而淘汰其他語言也。

再說，現在仍有不少華裔以爲同是美國公民，絕無分種界之事，此種論調與事實不符。黑人與印第安人被歧視事，不勝枚舉，就以華裔及猶太裔來說，撇下國內情形不談。就是在國外也不能常以一紙美國護照作護身符，我隨手拾起舊聞兩則，一則有關美籍華裔在印度不受歡迎及被逐事，另一則有關阿拉伯國家注明不准美籍猶太技專人員入境一事，同是美籍公民，皆因種族膚色關係遇此恨事。可見小部份美籍華裔以爲有了美國籍便可飛天遁地，忘卻祖宗，眞是笑話之極。

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（連載）（小說）

孤注一擲（三）

周敬

碧嫻不知如何是好，只有怪永利咀快。

「利仔，你看，爸爸生氣了，叫你不要說給爸爸聽，你便不聽我的話。」

碧玉爲了減輕爸爸的憤怒，却在怪起自己來。

「阿祥變性，也不過是這一年間的事，我想還是我不好，我在做功課的時候不許他開電視，在看書的時候不許他聽收音機，他在家裏無聊沒趣，便到外面去浪蕩了。」

碧嫻也說：「阿祥在我手袋裏取銀，說起來我也不對。這半年來，我見爸爸失業，便緊縮家用，給阿祥的零用錢也減少了，他曾叫我取錢買長期車票，我說今晚才給他，想不到他放學回來便把錢拿走。」

「別都在埋怨自己了，」瑞明說：「阿祥即使等用，不問而取便不對，唉，說不好吧，我這個做爸爸的才不好呢，半世人勞勞碌碌得個『吉』，早廿年前唐人埠開賭，我有機會也不參加，有人約我走鴉片烟發財，我更不敢沾手，那些吃烟賭飯的人都撈起了，買樓置業，現在都充起僑領來，我撈來撈去撈得個心臟病，現在手頭也只剩得這麽一千塊錢了，叫我怎樣過下半世？」

碧嫻望着爸爸那副愁苦的臉，以安慰的口吻希望解開他眉頭的結。

「錢財不是世上最重要的東西，爸爸，還是你的健康重要呢，休養一個時期再算，俗語不是說過嗎？船到橋頭自會直，不用顧慮太多吧！」

「唉，人無遠慮，必有近憂，辦法還是不能不要想的。」

瑞明以憐惜的眼光望望永利，他心中所最担心的是這個年幼的兒子。

永利和爸爸的目光接觸，忽然想起了一件事來。

「爸爸，我想問你一句話？」

「有什麽要問的？」

「什麽叫『老姑婆』？」

碧玉非常敏感地預料可能發生的事情，便立刻制止他。

「利仔，別多咀，你該去睡覺了。」

瑞明覺得事態相當嚴重。

「誰教你問這句話？」

他的口氣冷峻，永利倒有點莫明其妙，便怯怯地說：

「是今天早上隔鄰阿蓮姐問我：『老姑婆』在家嗎？我不知道老姑婆是誰。」

果然，碧嫻聽到這裏，忍不住抽噎起來，兩眶子淚擠出來了，她急急地跑回自己的房去，碧玉跟在她後面叫——

「姊姊，姊姊，……」

瑞明望着碧嫻的背影，眉頭的結是更深了。

「唉」，他嘆了一口氣：「利仔，『老姑婆』是嘲笑你大姊的，說她年紀老還嫁不出去。」

「爲什麽大姊不嫁呢？」永利天眞地問。

「還不是要照料你嗎？你長大了要好好地報答大姊才對。」

「什麽叫報答？」

「好好地對待大姊便是報答了。」

「好的，我聽大姊的話，我要對大姊好。」

「這樣便是一個好孩子了。」

兩父子說到這裏，忽然電話響了起來。

「這樣晚還有誰來電話？」瑞明自言自語的說：「不會是阿祥在外面搞出事來吧？」

他走過去拿起電話來聽。

「哈囉，哪一位？……老伍呀，有什麽貴幹？請我食餐？有什麽喜慶？……嘩，原來發了橫財……什麽？你中了二萬五千元白鴿票，那就恭喜你了……好，我一定來，拜拜。」

（未完，待續）

一笑

祭醫士

某醫士卒，或祭以文曰：「公醫，公名醫，公疾，公自醫，公卒。」

親展

女兒：「母親！這封給我的信，寫明親展的，你爲什麽拆了？」

母親：「親展，就是母親展的意思」

鄉裏人

先生調查學生的籍貫，問虎兒是那裏人？虎兒不肯說，先生再三的問，於是他紅着臉道：「我是鄉裏人。」

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從戴眼鏡談人生

關宇

青年時代，對人生看法大多是直覺的，把生命看成一團火，易於燃燒。現在蔓延全美的學潮，當然以青年爲主幹，但他們對學潮的背景和眞正意圖，未必會弄清楚，他們只是在燃燒，自以爲在發熱發光，但這些光和熱是否溫暖了人間還是有問題的。

一個人上了中年，閱世稍深，對人生看法又另有一套，到了老年，心境不同，其人生觀也有改變。最近讀了一段箚記，談及袁枚的眼鏡詩，頗可借此以解釋人生的節奏。

眼鏡古名「鬖鬗」，到明朝才由西域傳入中國。袁枚壯年耳聰目健，對眼鏡深表厭惡，曾寫了一首詩嘲笑戴眼鏡的人。

「眼光原自在，爭仗鏡爲能，縱使窮千里，終嫌隔一層。有繩先繫鼻，無淚已成冰，徐偃不亡國，瞻然便可憎。」

後來到了五十歲左右，眼力衰退，有人送了一副眼鏡給他，眼前一片玲瓏景象，喜從心來，便寫了一首讚頌眼鏡的詩。

「老眼忽還童，雙睛出匣中，春水初照影，秋月已當空。細字黃昏得，孤花薄霧融。今生留盼處，敢不與君同。」

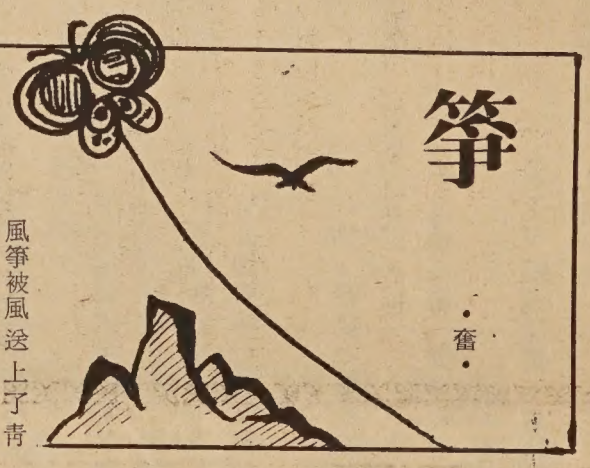
過了七十以後，袁枚老眼復明，不用再戴眼鏡，又寫了一首分別眼鏡的詩。

「是誰替我換雙睛？鬖鬗捐除眼忽清，與汝竟成垂老別，叨光已領卅年情。水因春暮冰方解，月到更深魄倍明，從此眉端兼耳畔，永無牽挂累餘生。」

從上述的一個例子來看，人生處境，每隨年歲變易而有所不同，一如大自然之四季，春花如錦，夏陽似火，秋風清爽，冬氣肅殺，只是大自然的四季循環不息，隆冬過後，新春來臨，而人生是直綫的，不是圓形的，所以不能走回頭，時間如潑出去的水，不會倒流，生老病死，終而完寂。但人生的軌跡，倒像四季一樣，青年如春，壯年似夏，中年類秋；老年若冬，所以新舊兩代間的鴻溝是不容易彌縫的，否則冬行夏令，或六月下雪，都不是好現象。

明乎此，我們對人生的態度，要適乎自然，到你要戴眼鏡的時候，便得服老了，老不一定是衰落，有的人老而彌堅，中年人有中年人的情趣，老年人有老年人的況味，只要我們能把握住人生的節奏，便會享受人生，不會爲生而苦惱。

老一輩的人，看不慣青年人野性的闖蕩，青年人也挨不住老一輩慢吞吞的作風，其實欣賞人生的角度，如果能懷着「春遊芳草地，夏賞綠荷池，秋飲黃花酒，冬吟白雪詩」的心情，便會覺得人生由壯到老，都是美麗的。



新語

風筝被風送上了青天，得意洋洋地搖擺着。

它斜視着身邊的雲彩，鄙睨着脚下的滾滾大江，帶着英雄不可一世的氣概向着矯健的老鷹開了口：

「瞧！現在羣山向我低頭，雲彩爲我變色，地上的一切，在我的眼裏都是那麼渺小，敢與我抗衡的只有這青天，至於你呵，老鷹，那就用不着提了。告訴你，我本來可以飛得更高更高，無奈這根該死的線却束縛了我的手脚。」

風，漸漸大起來，風筝更加得意洋洋地搖擺着，它陶醉了，一心一意地想掙斷那根線。終於，一陣疾風刮來，線斷了。於是，風筝再也不能自主，一股勁地隨風往下栽，一直栽到地上最骯髒的污泥腥臭，翅膀也跌斷了。它躺在地上，仰望着天空，憤憤不平地喃喃自語：掙脫了那根線，我本來可以飛得更高，誰知碰上這陣該死的風，才使我落到這個地步……。」

鷹在天空冷笑道：「不知恥的風筝，別埋怨人家吧！沒有風和那根線的幫助，你永遠也飛不起來！」

Dr. Mabel Y. Kao, M. D.
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華埠人語

華埠商人欲在沙加緬度街華人遊樂場興建停車場之計劃，經附近居民及聖瑪利小學，金美崙堂，第一浸信會等機構之反對後，上週又被三藩市城市計劃委員會否決。此計劃似難實行。

市計劃委會報告指出華埠人口稠密，極需空曠廣場給小童遊玩。認爲現有設備比停車場樓頂適宜。報告稱如停車場建成後，可能使附近街道交通阻塞，及影響市委會原有擴展遊樂場包括鄰近街道計劃。

市計劃委會望公園委會及華埠僑胞合作共求解決華埠遊戲運動場所奇缺問題。

× × ×

美哉小伯利恒

——朝聖者行脚之九

余卓雄牧師

按着原來三博士朝見聖嬰孩的路，我們一行廿三人南下伯利恒，大家原不認識，在倫敦集中出發。有家庭主婦，牧師，工人，青年學生。和教會長老，每個人都是積蓄經年以了心願。大部份還是退休的老者，要在離世前一行基督出生的地方，誠心可感。

伯利恒不過是一座謙卑的小鎮。但古來因它發生的靈感，恐怕前所未有，一條狹窄的街道，一個露天的市場，就此一目了然。居民不過一萬，製出的陶器，銅器，棉織品，和橄欖木製的動物，很爲遊客歡迎。

我們先到城郊的野地瀏覽，那處就是遊牧的曠野，牛羊成羣。第一個聖誕夜天使在此報告給牧羊人大好的訊息：「今天在大衛的城裏爲你們生了救主，就是主基督。你們要看見一個嬰孩，包着布，臥在馬槽中，那就是記號了」。遠處有牧童吹洞簫低吟，頗發懷古幽思。在附近有些石洞，是羊羣躲避風雨之所，年年聖誕前夕，基督教男青年會在此處舉行燭光禮拜。說起大衛的城，爲了伯利恒也是大衛出生之地，猶太人敬愛他之情至今未減。他們還是不忘記大衛王朝的四十年太平盛世。在我則想起他著名的詩篇：「耶和華爲我牧兮，我必不致缺乏」。我躺在草坪上，悠然一無掛慮。

基督降世的地點，早在君士坦丁大帝時代在其上蓋了一座紀念禮拜堂，入口是一度低小的門，必須俯首鞠躬而進，取「叩見」之義，以表虔誠。這座教堂因了代代戰禍，毀了又建，建了又毀。那出生之處現在被落在土庫的下層了，沿着扶梯在黑暗摸索，到盡頭處可以見到燈一盞，不過是一個小土房，却有一種不平凡的平靜，擺脫塵世污濁。同來的朋友不禁感動流淚，俯吻地，我們便同唱起「遠遠在馬槽中」來。

爬上教堂鐘樓，是名聞遠近的伯利恒之鐘，每年於聖誕節夜半，鐘聲大鳴，廣播全球，平安喜樂之音，悅人心耳。

我們順道參觀一間類似當年「客店」的投宿之所，知道約瑟和馬利亞那一晚的侷促寒微。人畜一所，救主道成肉身，千古生輝。

不覺之間，我離開了隊伍，變了迷途羔羊。尤其是沒有了本地的式林在旁，誰能代我說希伯來語？憑藉全無，頓入孤境。我便想起基督以好牧羊自喻，願意爲亡羊捨命。我的徬徨招來了一羣人，把我安放在回耶路撒冷的公共汽車上。在半路，我才和我們的汽車相會，眞有點悲喜交集呢。

一八六八年美國卜菲立博士訪伯利恒歸來，寫上一首人們最喜愛唱的聖誕詩歌：「美哉樂哉小伯利恒，你是何等清靜！無夢無驚深深睡着，羣星悄然進行。在你漆黑的街衢，永遠的光照啟；萬生希望衆生憂驚，今宵集中等你」。——我對伯利恒心心相印，算是全旅程中最難忘的一天。

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8-year-old girl wins $271,000 settlement

Juvenile delinquency among the Chinese

從戴眼鏡談人生

華裔不應恥認祖籍

激進青年內訌

學生會被搗亂

（本報訊）三藩市華埠激進派青年發生內鬨。上週末企李街近花園角ICSA學生會所內被一群青年搗亂，又有人在廁所中放置炸藥，炸毀廁具及水喉。損失總值未詳。

此學生會原爲三藩市州立大會華裔學生黃美生等主持，得該校學生會撥款付租項。會中有乒乓桌及傢具若干。去年該會會舉辦學童補習班及「自由大學」等活動，會址中青年川流不息，爲激進派學生結集之地。

數月前州立大學代理校長早川博士厲行鎮壓罷課學生，其中拋出一項法寶乃凍結學生會存款，使學生刊物無法出版，華埠ICSA學生會經濟來源亦從此斷絕。該會會欠下電費與租金，後迫得暫時關閉。

上月自積臣街理衞社因紅衞兵事而解散後，學生會中一二熱心者四出籌款，結果籌足數百元，付電費後欲重振旗鼓，再度舉辦各項活動。不料部分青年與會中主事人積存成見，結果發生搗亂事件。

此輩青年今後將無駐足會所，是否會轉移陣地，另尋据點；或將流蕩街頭，滋生事件尚未可知。唯暑期中學校放假，學生休閒，解決此類青年問題實爲華埠當前急務云。

華埠人語

華人競選市參議

三藩市市參議員之選舉，得劉貴明及嚴泮欣兩華裔律師的參與，使僑胞對政治問題突感興趣。現在越來越多「少數民族人士」被選爲各級議會議員，受高職於政府機關的更多。據加州上議員黑人地摩理說：「從前很多人以爲暴動後便會使黑人落選，但據我所知：這兩年來甚至連南方各州都有不少黑人當選地方官員及州議員。可見我們仍可信任美國民主制度，以選舉票爲力量，去爭取種族平等。」他說自一九六五年聯邦政府通過法案保障選舉權以來，全國各地已有一千一百多位黑人墨人及華人競選職位成功。

這樣看來，我僑對有志學法律、行政、及政治學的青年實無澆冷水之必要。他們的前途，可能比念工程理化的還好呢！

× × ×

對市參議這次的競選，有些人誤會以爲劉貴明與嚴泮欣互爭一議員席。其實今年共有五參議員任滿。換句話說：即有五席空缺。競選者相信會有三四十人，任滿之五位亦可再競選。劉貴明曾幽默地對記者說：「這次競選有如跑馬，並不是一隻對一隻，而是大家一起跑，最快的五隻便入圍了。」

× × ×

華埠選民的票數不多，故候選人必要依靠華埠外的選票才有希望。

可是華埠外的選票並不易爭取。因爲五位任滿的參議員都準備再競選。他們在三藩市已有聲譽，再度入選是易如反掌的事。

一政論家在去年底曾說過這五位中有一位較弱，數月前他說劉貴明有希望代此人而進市參議會。可是最近的情勢又變了，包括市長及費孟酒店老板在內的三藩市財團已推出一名女將，使不少有意競選的人趕快收兵。

這次如果兩位華裔律師都落選的話，我們應該鼓吹分區選參議員制，使市參議會中最低限度有一位華裔代表！

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美東一張小報登出一可笑新聞，謂前總統約翰遜在卸任時從白宮運走六千四百卷廁紙。後證實爲無稽謠言。

可見盡信書不如無書，盡信「報」亦不如無報也。

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